

A
MOST BRIEFE
and pleasant Treatise of the
Interpretation of sundrie
Dreames intituled to be *Io-*
sephs, and sundry other
Dreames out of the
worke of the wise
Salomon.

Being in all 140. written first in
the Hebrue tongue.

ALSO SVNDRIE PRO-
blemes or Demaunds, with their na-
tural answers vnto sundry Dreames
annexed thereunto; All which are now ga-
thered and englished out of a most an-
cient copie in the Latine tongue,
for the recreation of wits at
vacant time and leisure.
(..)

Imprinted at London by *Simon*
Stafford: And are to be
sold by *Roger Iackson*, at the
signe of the white Hart
in Fleetstreet.

(Gordon's ...
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~~Account~~

C. 122. c. 37.

Dreams

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Notes from Rodd's lab. 1843.

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1601.





THE PREFACE

to the gentle Reader,



Orasmuch as in the olde Testament bee contayned sundrie dreames expounded by that godly man *Ioseph*, vnto *Nabuchodonosor*, and many the like vttered by the Prophets: Vpon which occasion I haue thought good, to put in print this brieft Treasurise of the expounding of sundrie Dreames, written in a most ancient booke, and fathered (as it should seeme) vpon that godly man *Ioseph*: but whether the same be so or no, it is not my intent now to stand thereupon; yet both for the anciencie and brieftenesse thereof, I was the rather moued to set the same forth, vnto such as haue pleasure and delight in the like matters: whereby to conceiue and vnderstand what willing mindes and forwardnesse was in times past in the ancient writers, that so requied from time to time, all good Monuments, vnto

The Preface.

our great comfort at this day: and although this (among their works) may seeme of some, to deserue small commendation, yet the same not altogether to be contemned, although these doe seldome happen true. And yet the often practise of them, doth cause men sometimes to finde a certaine trueth in them. And to bee short, I wish no man to giue further credite vnto them, then trueth will leade the same. And that these also may lightlier be conceiued, and longer kept in memorie, with such willing heads as be delighted in the like; I therefore minde to entreate of these in a most brieife maner, the rather to encourage the Reader to giue the reading thereof.

Farewell.

HERE



HERE BEGIN- neth the Treatise of Dreames.



First, a Dreame is the onely cause of that which morneth to imagine the active passion, which through the fantasie doth so moue the Dreamer. And the signe also may onely bee, as when

we be ledde vnto the knowledge of any matter: as it is said of a certaine person, which dreamed, that hee was powred into a Fatte of hote molten pitch; and waking out of sleepe, did immediatly vomite vp much burnt Choller. And of this may therefore be said, that the Dreame then, was but a signe of the present matter, and not an accident; or rather the cause wherefore the signe appeared or came before. And although Dreames rather foreshew things

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things to ensue, yet there be many matters past, which moue againe and bring to remembrance such thought and wrought in the day time, yea and vnto the vnderstanding of others, and perhaps, vnto the considering of the differences. For that such (as Aristotle writeth) do not of necessitie happen, in that, if any shall dreame to be sicke, and hath in himselfe the cause of a sicknesse, yet the same sicknesse may other wise be letted by an other mightier motion. As by a like example, we often see in the Ayre, apparant signes of rayne to ensue, which succedeth not. And of this certeine doe conclude, that euen some persons, befoze the execution of matters, doe alter their purpose.

Further, when similitudes doe appeare darke, or shadowed with cloudes, the same may then signifie after, the troubling of the visible spirits: and when the similitudes doe tende vnto a whiteneffe, then they signifie waterie vapours: and when the shadow is little, the harme lone cealeth: and when the similitude appeareth to be water or earth, then the same following shall ensue the grieuouser, and the harder to bee auoyded. But where some write, that when the Sleeper dreameth, that he seeth starres shadowed with fire, or with a thin cloud, that the same then argueth the dominion
of

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of choller : which rather may signifie an in-
disposition of the eyes present, or to come.
And where such also do affirme, that when the
starres seeme to appeare vnto the Dreamer,
that they bee so troubled, that they cannot bee
discerned vnto his thinking; the same then
(say they) is a note of death to ensue, especial-
ly if the dreamer be then presently sick, as who
should say, that the stars could not then helpe
him: which so to prognosticate death of the im-
pediment or hinderance of the sight, is rather
to bee smiled at. And yet certaine do affirme,
that when the starres seeme to moue swiftly,
that they then prognosticate great anger, or
frenzyneesse: and that the inordinate motions of
them, do declare sadnesse and sorrow to ensue.
Also the selfe same inordinate motion of any
matter, doth argue the like. And although the
order and circumstance might declare the
goodnesse of the member, yet the same doth
rather declare the disposition of the strength of
the sensitive spirit, or of the naturall heate:
wherefore in the like similitudes, ought to be
considered the other qualities, and proporti-
ons of the matters referred vnto the Drea-
mer.

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Of the Interpreter or Expounder of Dreames.



The Expounder of Dreames must bee such a person, as can distinguish the similitudes of all things, and know the conditions of all sorts of people, and their professions in the law and faith of Christ: and must also (of himselfe) be such a person, as leaveth a godly life. For although hee shall haply touch every kinde of cause, yet hard it is for him to make apparant, how they may be reduced vnto the act, which is the principall purpose. Also it becometh the Expounder not to be ignorant, how the doings and busineses of men bee altered, by the diuers & sundrie disposition both of the bloud and spirits: for that these, when they be many and cleere, doe then dispose the person vnto mirth. And the certaine trueth of this is, as when men do walke in the darke, they then become sadde, through the subtil and distemperate humours which so dispose them. Also the subtil humours heated, doe dispose men vnto Ire, in that these be engendred of the heat of the bloud, easily apt to be inflamed: but the grosse and
cleere

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clere vnto smerts, and boldly acts of mirth.
And the disposition also of the blood, of whose
subtiller part the spirits be engendred, both al-
ter the workings, both in the day and night.
For when the blood is clere, not grosse nor
subtill, it both then engender the like spirits,
which dispose the person vnto ioy: euen as
the distemperate both dispose the person vnto
that kinde of Ire, which long endureth.
And contrariwise the thinne and hote, vnto
that kinde, which soone is kindled, and soone
qualified: and the waterie vnto feare: but the
grosse blood distemperate in heate, both dispose
the person vnto a sturdines of will, and sadness.

Certaine Demaunds of Dreames, with their Resolutions.



First Aristotle demandeth, why
wicked persons doe dreame
wicked dreames. The reason
is, for that the condition of the
wickednesse, both incline and
dispose the person vnto the of-
ten considering and dreaming those wicked
facts, which were done a good while before, in
the day time, and then thought vpon and re-
newed in the dreame; for that such like do soone
occurre

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occurre vnto memorie : whereof, the vnchaste persons doe often dreame of women : the drunkards, of wines and other strong drinks : and the theues, of robberies.

Secondly, why such, as are hote of nature, or that eat hote and vapourous meates, doe dreame much ? The reason of this is, for that the abundant hote vapour doth sharpen the spirits ; which entered into the motion, do so stirre vp the resting kindes in the memorie ; so that the Dreame is caused of the representing of them.

And Aristotle wryteth, that through the hot humours, dreames be caused of matters being along time reserued : although these may abide in the Organes resting, yet in the ende through the strong motion of the heate renewed, they may so cause Dreames.

Thirdly, why the similitudes of things, be sometimes represented, and scene in the sleepe as broken, and sometimes deformed ? And the reason of this is, that when the hote vapours be hindered to runne abroad, then they seek the ventricle, in which they there abide, and of that they so troubled, doe cause matters not to appeare vnder a proper forme. And they may also be sometimes caused of these actions, which neuer were conceiued in mind befoze, and hea-
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Why so soundly sleeping, dreame nothing at all, in that the Imaginative vertue is then hindered to worke his proper effect. And of the like reason in a manner, certaine doe dreame nothing at all, throughout their whole life: because the abundance of the moystures, both cause the grosser spirits, and confoundeth the similitudes. But Aristotle doth attribute this, vnto the diness and coldness of the qualitie: for, these saith hee, doe hinder and stoppe the ascending by of the vapours: the which also happeneth vnto olde men, by reason of their age.

Fourthly, why the Sleeper, of a smal noyse, thinketh to heare Thunder, or of a little sweet dreame distilling vnto the tongue, thinketh then to taste milke, or honie? The reason is, for that in the night time the outward senses ceasing, in the respect of the motions outward, doe then cause the inward to appeare farre greater: and of this the common sense or other vertue doth so deceiue the Dreamer, which causeth him to suppose and iudge them to be of other sensible matters, then indeede they be. Also Aristotle affirmeth, that the small motions, in the sleepe doe appeare greater then in the day time: because the senses then be occupied about manie matters.

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snuffers, or else perceiue not those, or others farre lesse then those. And when he supposeth the same sometimes to be rather Honey, then milke that hapneth, is eyther through the disposition of the spirits, or life of the Sleeper, or of some other cause, so that of the particulars, can no firme or persite rule be giuen.

Fiftly, why in the sleepe, seemeth vnto the Dreamer, both to see, and heare? The reason of which (saith Aristotle) is, that the motion then ceasing, by which the similitudes were troubled, the similitude then of the matter which was seene, both then represent the act of seeing: and that heard, causeth againe the act of hearing the same like, &c.

Sixtly, why sicke persons and drunkards, doe giue sometimes iniurious and froward words in their sleepe, and sometimes good and gentle? The reason is, for that the troubled spirits then do cause feare, through which ensueth hatred, which causeth the person to speake so frowardly, especially being by nature full of words. But when the spirits bee cleared againe, then they cause him to talke quietly and gently.

Seuenthly, Dreames do foreshew an euill, when as the spirits and heate renewed in the sleepe, do conuert them vpon the euill humours, which

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which before rested; because of these, the like vapours be eleuated, so that these, through the malice of them, do so constrain the Sleeper to feare. And generally to speake, all such scene in the sleepe without their proper nature, do then argue the indisposition or distemperance of the vertues or spirits, or of the humours, or of the naturall heate. Like as when the Sleeper dreameth, to walke thorow narrow and strait places, doth then foreshew a sicknesse of the Lungs to ensue, in that the Dreamer is letted at that instant, to draw or fetch his breath at will, through the passages of it then stopped: wherefore, according to this reasō, the Physicion may do good in Dreames.

The Interpretation of sundry Dreames.



First, to see the ayre faire and cleare, promiseth good vnto all persons: especially vnto such, which seeke after things lost, and would iourney into strange places; for all things bee made apparant in a cleare Ayre.

2 To see the Ayre darkened, mystie, or cloudie, doth then portend the hinderance of actions, or heavinesse.

3 To

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3 To see rayne fall without a tempest or much winde, signifieth good (in a maner) vnto all persons.

4 To see showres, haile, thicke cloudes, and tempests, do pꝛonounce troubles, harmes, and perils vnto all persons, except to seruants and such in pꝛesent troubles.

5 To see fire in the Ayre, cleere, pure and little, doth foreshew thꝛeatnings of some noble Estates : but vnto many, this Dreame pꝛo- tendeth the incursion of enemies, pouertie and hunger.

6 To see lightning passe nere by him, without a tempest, and not to touch the bodie, doth after thꝛeaten banishment out of the place, in which he dwelleth.

7 To thinke himselſe stricken with lightning, pꝛomiseth vnto him which lacketh a wife, to marrie one, whether hee bee poore or rich. And married, the separation of his wife from him: and the like to be vnderstood of bre- thren, friends, kinsfolke and acquaintance, to become enemies vnto him.

8 A certaine person dreamed, that hee saſt the outward pillar or bed-post smitten, & burnt with lightning, & not long after died his wife.

9 To thinke thy selfe drawne by force, of a dead person knowne to thee, vnto a place but
knowe

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knowne, both after signifie, that he shall be taken with a grievous sicknesse, of which hee shall die: but if he escape, it shall be very hardly.

10 He which thinketh he seeth a dead person sleeping, such a person shall die quietly.

11 It is alwayes better to dreame that thou seest thy friends that be dead, then thy enemies, for that they alwayes signifie good unto thee, or lesser evils.

12 To see either father or mother y^e be dead, is lesser enill, then to see any other dead person.

13 Hee which seeth a dead person, looking sadde, deformed, & in torne clothes, both after signifie an infortune to ensue unto y^e dreamer.

14 To see the dead griued with a soze in any part of the body, signifieth that he shall be payned in the like place of the body, or hurt: and if he shall be sicke, then his disease shall be on that side of the bodie.

15 To thinke thy selfe layed as dead into a graue or tombe, then for some euil deed done, thou shalt be throwen into prison, or shalt be after grievously slaundered: but if it seme that thou be layed alive into the graue, then wrongfully.

16 The sick person to dreame that he marrieth a maiden, signifieth death to ensue. But good it is unto him which beginneth a newe businesse,

business, for that it shall come vnto a good purpose.

17 To marrie a widow, signifieth the compassing of old matters or businesses; but contrarie in the new.

18 He which seeth his wife married to another man, doth after signifie the alteration of actions, or diuorcement.

19 The woman hauing a husband, if she thinketh herselfe to bee married vnto another man, shall after (as many doe write) burie her husband, or else, in some maner of sort she shall be separated from him.

20 To see the Sunne rising out of the East, clere and faire, and setting the like in the West, signifieth good vnto all persons: for vnto some, it foresheweth actions to ensue, which after sleep they are moued to do: and vnto other some, the begetting of children.

21 To see misting raine or raine drops, or frost, doth signifie good onely vnto Husbandmen.

22 And a sicke person to see the Sunne rising out of the West, signifieth amendment vnto health.

23 And the same is good vnto him which purposeth to iourney Westward, for that it foresheweth his returne from thence: and to him

him which looketh for any to come from the West, for sheweth him prest and ready to come from thence.

24 And the Sonne seeming darke or bloodie, or for the great heate making a noyse, is dangerous & euill vnto all persons, for that it declareth vnto some, the hinderance of actions, and vnto others sicknesse and perill vnto their children, or disease and paine of their eyes.

25 Hee which seeth his image in the Moone, not hauing children, doth foreshew the birth of a sonne to ensue: but to the woman like dreaming, to haue a daughter.

26 To see the starres fall from heauen, doth signifie vnto the rich much povertie and care to pursue.

27 He which seeth a great starre fall from heauen on his head, doth after promise great good lucke to ensue.

28 To see thy house faire swept with a broome, signifieth the consumption of thy money.

29 To see another mans house faire swept, signifieth that the Dreamer shall possesse the money of that house.

30 To dreame to open a new way, that
after marrie a wife profitable unto him.

31 To dreame, to cut downe a tree,
or pluck it up by the rootes, both after sig-
nifie that he shall slay a man or a beast.

32 Whosoever dreameth to breake
or throw downe a wall, shall eyther slay
a man, or take from him his goods.

33 He which dreameth, himselfe to
enter into a ship, and not to come forth
again, both eyther signifie death, or im-
perfectness: but being then eyther sick,
in captivite, or in prison, both signifie
deliverance shortly after.

34 To dreame to see a boy or Cray-
er, or other small vessel to enter into a
house, & after to go out againe: signifieth,
that the principall of the same house shall
after die, and the rather if water appea-
reth there, for that the same signifieth
teares, and the vessel the coffin, in which
dead bodies be carried.

35 And being in a ship, whosoever
dreameth to see fire in any part of the
ship, from that side or part of the ship that
the winde ariseth the next morrow.

36 Whosoever dreameth to happen to
the

the ship, whiles thou thinkest thy selfe in it, the same shall happen vnto thy wife: or being a widower, vnto thy children.

37 Whosoever dreameth, to see any lanterne light in a ship, or other barke, it doth after signifie a great caulme, or quietnesse of the winde to ensue.

38 Whosoever beeing on the Sea, dreameth to see sea-gulles, sea-pies, or any other like sea birds, it doth signifie vnto saylers or mariners to bee after in very great perill, but no losse altogether.

39 If any dreameth to sayle well on the water, it doth promise good vnto all persons: but dreaming to fall suddenly into a tempest, doth after signifie sorowes and perils.

40 To dreame to see Barkes or Shippes sayling from the Land on the Sea, and wel perfourning their course, signifieth good vnto all persons, and both a signifier of wandring and returning home from strange countries, and of messengers or messages by Sea.

41 He that dreameth to haue a Mill, and doth grind in y^e same, promisseth good vnto the dreamer, and a prosperous life.

42 He that dreameth y^e the millstone

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42 Ayl is broken, both after signifie, that the master or head of that house shal die, and hee possesse that house, and that his money he shall waste a way.

43 He that thinketh to eat fresh fish, shall talke euilly of men.

44 To eat salt fish, signifieth the losse of his mony, eyther by fraud or by a wyle.

45 He which dreameth hee sendeth the meate of fish vnto his house, both after signifie that some of his household shall die, or his wife shal come vnto some harme, or receiue some hinderance.

46 To take any kinde of fish, and to bring the same home, both declare the Dreamer to be afterward overcome of some man of power: or shall escape in safetie from the desperate businesse then in hand.

47 Hee that dreameth to eat the meate of a Creavis, shall after possesse mony from a farre countrey.

48 To see or finde dead fishes in the Sea, is not good, for that they signifie vaine hopes, and that such matters looked for, cannot be accomplished.

49 To

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49 To take liue fishes, whether you sell or take them bought of others, signifieth god.

50 To thinke that hee seeth a fish in his beede, promisethe euill, both vnto the sayler, and vnto the sicke person: for vnto the one it threatheth shipwracke, and vnto the other perill of the humours, or other liquid matters.

51 And a woman to dreame that she is deliuered of a fish (according to the minde of ancient writers) shall after bzing forth a dumbe childe : or else the same childe shall liue but a while after birth, as the like hath ben obserued in many women.

52 To dreame that he rideth on a faire and fatte horse, and in a faire place, signifieth gaine to ensue without controuersie.

53 To see many horses looking cheerefully, signifieth a hope of gaine to ensue: but if they sadly walke, then trouble to ensue.

54 He that thinketh to ride on a faire Mare, shall after marrie a wealthy wife, and ioi with her.

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55 To dreame, to see himselfe on a horse with a speare or running staffe in his hand, and following men, both after declare that he shall gather much mony by vnlawfull meanes, or by extortion.

56 To dreame, himselfe to ride on a white horse, it promisseth ioy, gayne and honour to ensue.

57 Hee that dreameth to ride on a redde horse, it signifieth contentions and sorowes to ensue.

58 To dreame, thy selfe to fall from a horse, it signifieth the depriuing of an estate by force, but not without a hope of recovering the same.

59 To dreame to ride on a blacke horse, it signifieth losse & sorow to ensue.

60 He that dreameth to geld a horse, it signifieth damage vnto him, and his secrets to be opened.

61 He that dreameth of many Oxen vnknowne, both signifie sicknesses that shall happē to him, or to some of his house.

62 To see redde Oxen in the dreame, declare he mightier & sharper sicknesses.

63 Hee that dreameth to leade an Oxe, it promisseth good vnto him.

64 To

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64 To see Oren plowing, signifieth gayne vnto the Dreamer.

65 To dreame of a fat Oxe or Oren feeding, declareth a good season to ensue.

66 To see Oren lying or sleeping, declareth euill or harme to happen vnto the Dreamer.

67 Hee that dreameth to see Oren running, it promisseth great ioy to happen vnto him: and this according to the proportion, or length of the course.

68 He that dreameth, Oren to butte or runne vpon him, or smite him with their hoznes, it declareth harme and sorow to happen vnto him.

69 To dreame to see and heare Oren lowing, signifieth a strife to ensue.

70 Hee that dreameth to see an Oxe smite him with the foot, it declareth that a mightie person of power shall harme him: but if with the hozne also, then the more grievous shall the harme be.

71 To dreame of the Ram, signifieth the captaine of souldiers, for like as his shyp be staine, so are wont the souldiers: it signifieth also an adulterous woman, but rather the Captaine of a band of men.

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72 One dreamed to ride on a Ram,
and to sitte on his hornes, which signifi-
ed, that he should marrie a woman, that
would after play the harlot: and being
so warned afoze hand, did looke narrowly
vnto his wife, which kept her honesty,
and so died an honest woman: but after
married another, not taking such care of
her, affirming the dreame as vaine, who
after (for recompence of contemning his
dreame) gaue him hornes, for shee be-
came a most common harlot.

73 If any thinketh to carrie a flayde
Ram into any mans house, it signifieth
the death after of some one of that house.

74 He that dreameth to haue many
sheepe of his owne, shall haue good lucke
and encrease, hauing sheepe.

75 He that dreameth to sheare sheepe,
shall after fall into a sicknes, and if they
appeare blacke of woll, then death to
ensue of the sicknesse; and yet other wise
they signifie the gaines of rents, and of
wages in Arts, and the instructours of
children.

76 He that dreameth to feed Lambes,
signifieth the Dreamer to be after sad &
sorrow.

And to see a Lambe or Sheepe
sold in a butchery by piece-meale, doth
after signifie a diuorce by Judgement.

77 Hee that thinketh that Swyne
runne away from his house, doth after
signifie, that he shall leane the affaires of
the Prince or King, and dispose himselfe
vnto Marchandise, and much repent
himselfe, that he so long continued in the
Kings seruice.

78 He that thinketh to ride on a Hog,
promiseth good. And hee that thinketh
to fight with an Hogge, signifieth the
danger of an enemy. And to see Doork-
lings enter into thy house, doth after de-
clare messengers of the King to come
vnto thee vnlooked for, but beware of the
King.

79 To thinke himselfe to walke like
a Hogge, doth shortly after promise, that
he shall attaine a great ioy.

80 Hee that dreameth to see a Sow
with hornes, doth after threaten a mightie
Enemy of power.

81 Hee that dreameth that a Dogge
barketh at him, and maketh an offer to
bite him, doth after declare that hee shall
haue

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have an enemye, which hee shall take
small account of, so that he shall compa-
nie with him, yet let him beware of his
fellowship.

82 Hee that dreameth to heare a
Dogge howling, it signifieth sorrow and
wryling to ensue. And to barke on thee,
signifieth sorrow or cursed words.

83 Hee that dreameth to see a dogge
leape hastily on him, and to teare his
clothes, it doth after signifie infamie, or
damage with iniurie: and to bite thee,
signifieth wounds or accusation.

84 To dreame to see house-dogs or
pattines in good liking and fawning on
thee, doth signify after good guiding of thy
house, as well by thy wife as thy house-
hold, and a safeguard of thy goods. And
to the sicke the like scene, declare the con-
tinuance of sicknesse, with the great ex-
penses of money.

85 Hee that dreameth to see strange
dogges to fawne on him, doth after sig-
nifie the deceit and wyles eyther of evil
men, or strange women.

86 Whosoever dreameth of white
dogs, it signifieth enemies: the black sig-
nifie

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86 To see a man with a redde signie cruell and irerfull enemies.
And of sundrie colours, doe signifie the
more grievous enemies.

87 Whosoever dreameth to eate a
fatte Goose, shall enjoy good and profit of
a good servant.

88 To dreame of a Peacock flying,
signifieth the journey of a noble person.

89 A woman dreamed shee saw thre
Rauens, of which the one said to her, I
will take thy life from thee. and flying
after thrice about her, so departed. and a-
bout the ninth day after, she dyed.

90 A sicke person to dreame hat he
seeth a Swanne, signifieth the recoverie
of health: but to dreame that he heareth
her sing, doth declare death to ensue, in
that the Swan singeth not, but a while
before death.

91 Hee that dreameth to slay an Ad-
der or Serpent, doth after signifie that
he shall kill his enemy.

92 He which dreameth to see an Ad-
der bite him, or overcome him, it doth af-
ter declare that he shall bee overcome of
his enemy.

93 He

Iosephs Dream.

93 He that dreameth to see a Snake
or Adder dead, doth after signifye that his
enemie shall die: or else shall see the same
come to passe of him, which he desireth.

94 Hee that dreameth to talke with
an Adder, shall after wards possesse good
lucke and prosperitie.

95 Hee which dreameth to eat the
meate or flesh of a Snake or Adder, shall
enjoy prosperitie, and the increase of
wealth.

96 He which dreameth to see Snakes
or Adders to slay one another, doth after
declare enemies, which shall slay one an
other of themselves.

97 He which dreameth to see Snakes
ioyned together in a heape in one place,
doth after signifie that hee shall finde the
mony of an heritage, or other treasure.

98 Hee which dreameth to finde a
white Cocke, doth after declare that hee
shall enjoy a good and faithfull servant:
but if hee shall be redde, then the servant
shall be a runner away and crafty: where-
fore let the Dreamer beware of him, so
nigh as he can.

99 He which dreameth that his eare

is separa rem his head, then after that
eyther his wife or daughter die.

100 To draw out teeth with blood
and paine, signifieth the death of a stran-
ger: and to drawe out teeth without
paine, signifieth good.

101 And to lose of the greater teeth,
both after signifie that the next parent li-
ving shall die.

102 Hee that dreameth to draw out
any of the nether teeth, with the hand, &
without payne, both after signifie the
death of his children, or of his neigh-
bour.

103 Whosoever dreameth that his
neather great teeth or Jaw-teeth shall fall
out with blood, or without paine, shall
after become poore, or lose his next
friend.

104 To dreame that all the teeth fall
out, both after declare eyther the losse of
his household, or exile, or a most unfortu-
nate long life to ensue. And to the sicke
person, the like dreame both foreshew a
long sickness and death to ensue.

105 Whosoever dreameth to haue
golden teeth, signifieth a fire to ensue on
that

that house: and to some teth a sicknesse of the abundance of Cholera. And to haue teth of ware, signifieth hazzie death to ensue. And to cast out eyther rotten soule, or black, or stumped teth, all these kinds do signifie the deliuerance from sorowes & all other evils.

106 He that dreameth to cast out the fozeteth, & that other arise in their places, it doth after signifie an alteration of the state of his life, vnto the better, if that they shall be the second teth before.

107 Hee that dreameth that one of his fozeteth falleth out without blood or bleeding, it doth after signifie that the sonne of his friend shall die.

108 One dreamed to take two teth out of the Kings mouth, after which, two sentences being published by the King, he so wanne the victorie of his suite.

109 Another dreamed to be made a Captaine by the King, of an hundred men, after which he receyued an hundred royall letters.

110 Hee that thinketh in his dream that the King is angrie with him, it signifieth euill vnto him.

111 He

that dreameth to see his fa-
ther, who is he sadde, may sometimes
signifie the vntrust actions of the drea-
mer: and to see thy dead parents marrie,
both rather signifie an infortunacie, and
sadnesse to ensue.

112. He that dreameth that any of
his dead parents, both require a sonne or
daughter of his, and hee denieth not the
same, it both after declare death vnto
that childe: but if hee same to denie the
same, and that the dead same to depart
angrie away, it both after signifie the
escaping of the childe, but with great reo-
parchie.

113. Whosoever dreameth to see the
dead parents silent, not looking merrily,
nor altogether sadly, both signify the hin-
derance of fulfilling the desire through
shame.

114. He that dreameth the dead wife
to be risen againe, it signifieth that a new
care shall bere and trouble him all his
life.

115. He that dreameth the dead wife
to be risen, and after to die againe, it
both signifie that the same or daughter
shall

issue of her, shall die: but if
ther sonne nor daughter of hers, then the
matter or suite which he thought himselfe
to be free of, shall bere and disquiet him
ane to againe: yet from that vexation, in
the end he shall be deliuered.

116 The woman that thinketh to
bring forth a Peatchtre, shall be deliue-
red of a sonne of honest conditions, but
he shall liue a short time: and if an Oke,
then of rude conditions, and long lined,
yet knowne vnto many.

117 Whosoever dreameth to see a
grauē or tombe open, both eyther to re-
shew the death of him being Master of
that house, or some of his household.

118 Whosoever dreameth to see a
Tombe or graue strawed with flowers,
both demonstrate the vnusuall death of
some one person, throughtennis, belong-
ing vnto that graue.

119 Whosoever dreameth to dresse
or trim his graue, signifieth that eyther
he (which so dreameth) or some of his
shall be greatly spoken of and commen-
ded long after.

120 Whosoever dreameth to see a
tombe

Iosephs Dreames.

Item. A graue full of serpents, signifieth that the elders of him or his predecessors were wicked persons.

121 Whosoever dreameth to see a Tombe dressed vp in the forme of an house, it doth foreshew the death of the master of the house.

122 Whosoever dreameth to digge treasure out of a Tombe, signifieth the finding of a booke of a hid knowledge, or after to learne some secret very profitable.

123 If thou dreame to see thy sonnes fight together, it signifieth thy businesse very hard to deale withall, so that thou canst not tell what to do therein.

124 Whosoever dreameth to see children weeping, doth foreshew a great infortune vnto the father.

125 To dreame to be without children, and not appearing sadde, promisseth good, for that it signifieth the abundance of all things.

126 Whosoever dreameth to see kinsmen or Cousins apparelled in black or white, signifieth the death of some one of them.

127 To dreame to see a woman in thy
louer or friend, and honest, exhorting
thee vnto vertue : signifieth pouertie to
ensue, in which thou shalt continue long.

128 To dreame to see thy friend sit-
ting on a horse, and ruling him, promi-
seth good, for that thou shalt rule him
with reason, and it shall happen happily
vnto thee.

129 To dreame that thy friend pres-
seth thee downe, signifieth to bee taken
with a sicknesse, which thou shalt well
suffer, and escape : but to bee pressed or
holden downe of thine enemye, both sig-
nifie, that a sicknesse after shall grie-
uously bere thee, and hardly thou shalt
escape.

130 To dreame to see thy friend sad
or musing, and pale of colour, both signi-
fie, that thy studie and care to ensue, shall
be dayly about some matter.

131 To dreame, to see thy friend sit-
ting as wearie, or all on a sweate, both
signifie labour to ensue. And to see him
in a chest or hidde in the house, or hauing
all goodly apparell, both signifie gaine,
both of possessions and money to ensue.

Iosephs Dreames.

**To dreame, to see thine enemy
flattering thee, signifieth some perill,
or losse to ensue.**

**133 To dreame, to see thine enemy
fighting with thee, or to see his fauour in
a glasse, signifieth a contention with thy
kinsman.**

**134 To dreame to see thine enemy
very like vnto thee, signifieth to bee de-
ceiued of a wicked child, or else disquiet-
ted or harmed by him.**

**135 To dreame, to see thine enemy
apparelled in thy garments, or such like,
signifieth to fight or contend with some
one of thine occupation or Arte.**

**136 To dreame, to see thine enemy
comming in and going out of thine house,
or feasting in thine house, signifieth to be
after deceiued, and in danger by seruants.**

**137 To dreame, to see thy familiar
or acquaintance, comming vnto thee
with a hooked Byll or Sierpe, or with
bow and arrowes, and saying nothing
to thee, or but calling thee, doth after sig-
nifie the death of thy neighbour.**

**138 To dreame to see thy familiar
looking leane, pale, and with waping
eyes,**

eyes ; signifieth some iniur
wrought against the.

139 To dreame, to see the familiar
visiting the in the bedde, or apparelled
in a long garment, signifieth the Reue-
tion that shall come.

140 To conclude, hee that dreameth
to receive a ring with a scale of any, shall
be afterwards an overser of his goods.

FINIS.

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